The Outcomes of Abandoning Jihad

Allah ﷻ, in His texts, has commanded the Muslims to fight in His cause, just as He ﷻ had commanded the previous nations, and Allah ﷻ does not reveal a commandment unless it is full of wisdom and benefits. Even though people may see what they detest in a commandment of Allah ﷻ and they might be afraid of what it entails, there is no doubt that it is beneficial for them. The commandment of jihad by Allah, the Mighty and the Wise, is for the sake of praiseworthy goals and great wisdom. Whenever a community abandons this obligation and steps back from it, and inclines to the perishable and ephemeral worldly life, Allah ﷻ ordains such a situation on them that not a single person will be spared, and Allah ﷻ does not favor anyone. Hence, there is humiliation, disgrace, and painful torment for those who abandon jihad and stay away from it, since they have put behind them the Shari'ah of Allah, the most Wise.

In this era, people have refrained from acknowledging the problems, hardships, and sufferings that befell them due to the abandoning of jihad and not following its path, despite the fact that their lives are full of difficulties and they shake their heads out of frustration. Yet, they have drowned themselves in it up to their necks - having only a narrow way out from it. It is a punishment from Allah ﷻ for them due to their staying away from jihad. Allah ﷻ says: "If you do not go to jihad, Allah will give you a painful punishment" (At-Tawba: 39). What could be worse than the pain that people suffer every day and find no way out of it, ruining both their worldly life and the hereafter, destroying their lives for someone else and heading towards annihilation, to the extent that the purpose of their lives coincides with that of wild animals - "only food, drink, and lust" - although Allah ﷻ has ordained upon them a Shari'ah which raises their status over all other creation.

With the abandonment of jihad in the life of the people, the biggest threat lies in the extinction of tawhid, since people start believing in multiple deities and indulge themselves in shirk and even spread that!

To the people, the tawaghit appear to be the Islamic rulers, and the tawaghit make people offer sacrifices for their sake. Consequently, the people consider tawaghit to be the best examples of those who came before and the best role models for those who come in the future! People accommodate love for shirk in their hearts and thereby they start to believe in it. They construct such a belief that making something lawful or unlawful is within the authority of the tawaghit! They start to treat the mazars as an indispensable part of the religion, as if it is not possible for anyone to go to Jannah without those. And the atheists, the brainless deniers of even the existence of Allah ﷻ, appear to be the symbol of independence to the people. In summary, different types and forms of kufr arise in contradiction to tawhid with the abandonment of jihad, and then every mushrik enjoys the right to call people to his or her own style of associating partners with Allah ﷻ, whereas jihad for the sake of Allah ﷻ has been made permissible so that all servants bow down to worship only their Creator.

Abandonment of jihad brings the destruction of the creed of al-Wala wal-Bara for Allah in the society, and so both the slave of taghut and the worshiper of Allah will be equal in rights, even though Allah ﷻ has not made them equal, for He ﷻ says: "Or are We to treat those who guard against the evil in the same way as the wicked and impious?" (Sad: 28). Therefore, tawhid will not be fulfilled until those people, who earned the wrath of Allah, become dissatisfied with them. Truly, Allah ﷻ does not love, send down help, or make alliances with those who are hostile to Him, who oppose Him, and do not accept His Shari'ah.

Allah ﷻ says: "You will never find people who believe in Allah and the Hereafter to be in love with those who oppose Allah and His Messenger" (Al-Mujadilah: 22). Jihad has been legislated for the protection of tawhid through disavowal from those people, because when all people (believers and kuffar) intermingle, people confuse kufr with faith. Therefore, it is forbidden to live among the mushrikin. This is because the people of the truth should be separated from the people of the falsehood both in this worldly life and the hereafter. Abandoning the creed of al-Wala wal-Bara for Allah ﷻ begets His wrath and torment. Allah ﷻ said: "O you who believe! Do not associate with disbelievers instead of believers. Do you want to give Allah a clear proof against you?" (An-Nisa: 144).

Abandonment of jihad makes the tents of kufr and faith inseparable, and that remains as such until the truth, free from any hypocrisy, is revealed, and falsehood, which is devoid of faith, is exposed. This is due to the fact that the kuffar might be warned of the torment from Allah ﷻ and clear proof might be established against them, and that this is not possible without jihad for the sake of Allah. Allah ﷻ says: "Those who perished [through disbelief] would perish upon evidence and those who lived [in faith] would live upon evidence" (Al-Anfal: 42).

Ibn Kathir (may Allah have mercy on him) said: "It means that the kuffar do not possess insight that they are upon falsehood, but still they remain in their kufr, and the argument is established for them, and the believers believe with the argument and insight."

Now that many factions and 85 countries have gathered in the tent of disbelief for the sole purpose of fighting the believers, it is only because of jihad in the way of Allah, as they do not accept the law of their Creator. They think that the Khilafah will be destroyed and people will be thwarted from the way of Allah, but Allah ﷻ is the supporter of His religion, as He ﷻ said: "They want to extinguish the light of Allah with their mouths, but Allah will perfect His light, although the disbelievers dislike it" (As-Saff: 8).

The recent meetings of the international kufr alliance in Morocco reveals a message of them that they want to transfer their war to the land of Africa, after the Khilafah has spread its branches on that land, expanding its operational sphere almost on a daily basis. But what will the kuffar achieve? Although they have amassed wealth in their previous wars with the Islamic State, they still acknowledge that the Islamic State in Iraq, Sham, and Khurasan is a great threat for them, and they will continue to maintain their tent of kufr as long as jihad for the sake of Allah remains, as long as the horses of honor are saddled, and as long as there remain incitement in the media and warfare on the ground.

Then if jihad is abandoned, how will Shari'ah be implemented?! Do we not see how many people resorted to kufri laws and the decisions of jahiliyyah to solve their problems and issues? This vicious circle has been inherited by them, and there is no way out for them without resorting to the laws of jahiliyyah. Unquestionably, all these fitan are the outcome of abandonment of jihad. Allah ﷻ says: "And fitnah is greater than killing. And they will continue to fight you until they turn you back from your religion if they are able" (Al-Baqarah: 217). The urgency of jihad can be understood from this verse. Such a deed of Islam has been abandoned by most of the people, and they even condemn those who act upon it. Can they not offer a little bit of favor by keeping their mouths shut and preventing their sons from becoming soldiers for the tawaghit?

Some of the rulings of Islam vanish - naturally - with the abandonment of jihad, such as collecting jizyah, for humiliation in return for kufr - from Ahl-Kitab.

However, these people turn into their "patriotic bothers" - disappointingly - due to the abandonment of jihad, to the extent that the affairs of the Islamic lands are entrusted to them, and they are appointed as the judges and adjudicators on the lives and properties of the Muslims.

With the abandonment of jihad, the execution of Shari'ah hudud on rida' perishes. And how can that be possible when the authoritative positions of the Islamic Ummah and weapons are handed over to the murtaddin themselves, in addition to the fact that they are the forerunners of the electronic and press media and writers of constitutions and legal matters for the masses? Within their system, someone must express himself or herself either as an enemy of Islam and a secularist, ridiculing the religion, or a big fan of the kuffar. Eventually, the people, staying away from jihad, start treating the murtaddin as Muslims helplessly, until staying away from it appears to be justified and beautified to them, and the Muslim Ummah sacrifices their religion and Islamic values, being intimidated by those murtaddin.

Besides, with the abandonment of jihad, the rules of slavery and hijrah to Dar ul-Islam, and the rule of Shari'ah in the Islamic world… are lost. And all these are not possible without jihad for the sake of Allah. This is the answer to those people who demand the commandments of tawaghit today, living in the shadow of their rule in the Islamic world.

Those who want to delight in their abandonment of jihad have truly gone astray. They have abandoned the great commandment and the biggest purchase in the religion of Allah, so that they may live in a state of colonialism, weakness, and helplessness. They are surrounded and busy in the jurisprudence of expediency and backwardness. And because of this, the Muslims are under a lot of pressure owing to the current situation, and they do not try to change their situation at all, while Allah ﷻ says: "Allah doesn't change the state of a nation unless they change their state themselves" (Ar-R'ad: 11).

On the other hand, Allah ﷻ has enabled the mujahidin to identify this great bulwark of peace for the protection and consolidation of the Islamic Shari'ah. Therefore, O conquerors from the Khilafah, march forth to jihad, go ahead for it, show your devotion to Allah in it, target the allies and helpers of the kuffar in every valley, crush them and treat them with such hardship that leaves instances for the others to learn from it. Allah ﷻ is the Helper and Friend of the pious, and all praise is due to Allah, the Lord of all creation.